

THE RECORDER.

BOSTON: THURSDAY, OCTOBER 8, 1846.

WESTERN MISSIONS.

Notice from the Home Missionary for October.
IOWA.—Rev. H. Adams of Farmington writes:

We have an interesting Sabbath school of about forty or fifty members in Iowa; and after eight miles distant, because some of the church reside in small towns in each. After a year's public worship has been during a revival; and no funds can be found in regard to education. But we have had a revival during the quarter. We have nothing of a more pleasant character, to report, than that one or two members of the church who have been in a very cold and lukewarm state, are now greatly revived, and are now in an interesting state of mind. Others are beginning to feel that they ought to find more deeply than they do. Some of them are more than usually earnest in praying for the Holy Spirit; and generally, there seems to be a growing sense of unchristianity, and a deeper feeling of the need of more piety. There is evidently more of the spirit of prayer in the church. And we hope and pray that in this way God will prepare us all for a blessing.

INDIANA.—Rev. Mr. Kedzie of Goshen makes the following statement:—“The spring God poured out his Spirit here in awakening men to some just appreciation of the opportunities for securing the great object of existence. The aged and the young were arrested in their career of sin, awakened to a new sense of the righteousness of God's law, and led to obey it, as we trust, by the renewing of the Holy Ghost. Our hearts have been made to sympathize with angels in their joy over the repenting sinner. The manifestations of the power of divine grace have been such as to show us that the power and excellency were of God and not of man.

The great cardinal doctrines of grace were presented; the claims of God's law were pressed; Christ was made known to the only hope; and the simple dependence upon the renewing influence of the Holy Spirit held up as a powerful inducement to pure and holy living. Special appeals in visiting 60 houses in town, were greatly blessed. With such efforts the Holy Spirit, in his infinite mercy, was pleased to co-operate, and through his renewing grace many, as we trust, were born again.

We trust about sixty persons who before were aliens from the covenants of promise, have been brought nigh by the blood of Christ. Many of them are from the more influential walks of life. The testimony they now bear to the cause of the seed has not been sown by the wayfarer. We have reason to hope that between fifteen and twenty family altars were erected during the winter and spring. The Sabbath school which was sustained through the winter, participated in the blessing; quite a number of its scholars hope they have become the children of God. The department of my labor, with the Bible class of adult church-members and young converts, is full of promise; the more so, for having recently received a valuable library from the Mass. S. S. Society at Boston.

Since I came to the West, I have learned the power of early impressions as I had not before. These new countries are settled by immigrants from the older States. There their characters were formed—they then received their first impressions. Did they come under Universalist, Unitarian or Infidel principles? Whatever were their first impressions, like seeds in a productive soil, they sprang up here. One of my congregations is made up of seven different denominations; so powerful were their first impressions, that it is not possible even to unite them into one church. They are used to it, and will do something for my work, but they are “Associate Reformed” and cling to “David's Psalms”—Episcopalians, and hold on to the prayer book—Lutherans, &c. In this connection I feel like speaking to every parent and Sabbath school teacher in the older States, that they educate the young mind of every boy or girl, as if they knew that he or she was to be the nucleus of a church in the West. There is a lady who lives not far from this place, who exerts a greater influence in a church than either of its elders. She was one of its first members. Who was her teacher in New England? There is a man who lives out in the woods who originated on Plymouth Rock, and you might know it from what he has done. A few such men and women would make the “wilderness rejoice, and the desert blossom as the rose.” The ministers, Sabbath school classes and parents of New England can furnish them.

Rev. J. C. Brice says:—“I have preached frequently during the quarter, some days as often as four times, and travelling over a great number of miles. The school houses and log-cabins in which I have more frequently preached, have been during such seasons crowded to overflowing, and the congregations have been salient and attentive. I have organized another church in Wells county, at Bluffton, the county seat, consisting of eight members with every prospect of a large increase of numbers.

CLERICAL MEDITATIONS.—NO. 1.
OPPORTUNITIES.

“Don't neglect opportunity,” said a brother pastor as we passed, after a brief conversation, when we met one another by the way. The fraternal counsel, though not offered from my memory, had not for years been recalled, till a pious youth suggested to me the inquiry, “whether I would offer an evening prayer with the passengers of the packet boat” in which we were travelling, upon the western coast. It was by our previously entering into conversation upon topics which brought us into partial acquaintance, that he had learnt the fact of my being a minister of the gospel. His question was kind and respectful, and altogether welcome. At the same time I felt reproved by it, for having not fixed my mind upon the object, and for my indisposition to make efforts to prepare the way for it. He was ready to set the course of the captain, and when circumstances permitted, to make the proposal to the passengers, or rather to himself, that he might direct his efforts to the welfare of the Kaffir race.

From all quarters proof is coming in that Dr. King's life has been in great peril—that many have been lying in wait to destroy him. Soon after his return from Syria, and the offer of friendly aid from the British Minister at Athens, Colletti, the Prime Minister of the Greek government, called Dr. King, assuring him of personal safety at Athens, and advising him to go abroad among the people. Both friends and foes, however, have united in assuring him that he could not do this with safety. He is not, therefore, ventured beyond his own enclosure, so dense as to give any prospect of his being able to do so. He purposes to remain at Athens if possible, and says, though he has been advised by American travellers to leave immediately, he shall not feel it duty to do so except in the last extremity.

After the foregoing intelligence had been presented, the venerable Dr. Beecher, who has just returned from England, said in reference to these statements—There is nothing new in such accusations. The vulgar profaneness of heathen and drivers had extorted the suppressed sigh and lamentation, “The poor wretches! what will become of their souls?” Why so had I forgotten my pocket Bible on this journey, so that but for the neglected opportunity which was glad to find in the hollow part of the cabin, I must count the cost of the scripture till another opportunity.

Why has I further failed to make any direct effort for the spiritual benefit of a single pastor, the company during the two preceding days? I could not answer these questions, and I felt ashamed of my negligence and want of tact.

The next service of a general, broad, varied and interesting to the means of the afternoon, and now when the chill of the evening brought the passengers from the deck, the same entertainment was sought; but the songs were not those of Zion. They were light and frivolous, and tended

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to no improvement of the mind or heart. “Can we not taste that sweet vision?” asked Nathaniel, when hearing the gay notes of a milkmaid, in Mansfield, on Oct. 1, yesterday. “How would it strike the attention of an American the great number of old commons placed at the corners of the streets as curb stones, and as posts for enclosures around the public grounds and buildings. Such a disposal of them is certainly very foreign from the purpose for which they were intended, but vastly more in accordance with the spirit of the gospel and the dictates of christian love.”

“Don't neglect opportunity.” My young friend said, “I have a proposal to make to my fellow passengers. There is an aged clergyman with us, who will offer a prayer with us, if it is agreeable to you.” It was replied by a fastidious gentleman, “I think it proper that the captain should be consulted, and to know whether it is consistent with the rules of the boat. For myself, I have no objection.” My young friend replied, “I have consulted the captain and he has no objection.” I read a portion of scripture, and with much satisfaction implored from the God of grace the care and guidance of his Holy Spirit upon my fellow-travellers, and from that sweet hour have felt that a bond of interest and attachment had been formed between me and them by the devotions of that evening. I was treated with marked deference and kindness till we parted, as we did on the following morning, when each went his way, to pursue the remainder of the journey of life, to meet no less than the judgment shall be set, and the book shall be opened, and we shall be judged according to the things written therein.

CLASSICS.

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MISSIONARY CORRESPONDENCE.

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MESSRS. EDITORS.—We landed at Boston on the 15th inst., after a short and pleasant passage of 61 days from Boston. The country around Cape Town, as you approach it from the sea, presents a great variety of scenery, low sandy plains, undulating hills, and bold perpendicular mountains. On entering the town we found it larger and more beautiful than it had appeared from the anchorage in Table Bay. The streets are straight, crossing at right angles, but destitute of pavements and side-walks. The houses are built mostly out of the old Dutch fashion, large and stony, having only two stories, and flat roofs. They seem to be nearly all composed of brick or stone, plastered on the outside and painted white. The population is very heterogeneous, being composed of English, Dutch, Malays, &c., equally divided in their mode of dress, their complexion and religion.

From the intelligence received it would appear that there are extensive and powerful combinations in high places, against evangelical Christians in that region. In these circumstances, Mr. Aiken said, it was much to be regretted that the noble Sir Stamford Raffles, the British Minister, to whom the evangelical party had been so much indebted for the suppression of the persecuting spirit, was now absent from the country. There was, moreover, reason to think that there are agents of other governments on the ground, who are laboring to produce an impression on the Turkish authorities, that these protestants, as they call them, if tolerated, will prove dangerous to the present government. For this or some other reason, the Turkish authorities appear suspicious, that it would be expedient to arrest them, and seem less disposed now than they were some months since, to carry out the principles of universal toleration then avowed. Some external influences of an unfriendly character have evidently been at work, and it is greatly to be feared that these new and feeble church, together with the missionaries in the region of Constantiople, are destined, ere long, to see persecution revived, and to feel a more dreadful doom than hung over their heads, than they have known.

Extracts from Greek papers were read, some of which, although claiming for Greece the highest character for toleration, yet with that strange inconsistency, a person can hardly be found who does not openly avow a phrenzy of intolerance, denounce Diogenes, and his followers, the enemies of the wise, most unattractive, making frequent use of such epithets as the horrid slave—the enemy of the wise, and exhausts the whole vocabulary of Billingensia. The editor admits that Dr. King's life has been in peril, especially at the commencement of trial at Smyrna. Of those who say that the excited populace would have killed him if they could have got hold of him, and yet the most he seems to regret is, that Mr. King did not leave the steamboat and put himself in their power. With all its boasted love of toleration, the tone of this article is, that he that kills him will do God service.

From all quarters proof is coming in that Dr. King's life has been in great peril—that many have been lying in wait to destroy him. Soon after his return from Syria, and the offer of friendly aid from the British Minister at Athens, Colletti, the Prime Minister of the Greek government, called Dr. King, assuring him of personal safety at Athens, and advising him to go abroad among the people. Both friends and foes, however, have united in assuring him that he could not do this with safety. He is not, therefore, ventured beyond his own enclosure, so dense as to give any prospect of his being able to do so. He purposes to remain at Athens if possible, and says, though he has been advised by American travellers to leave immediately, he shall not feel it duty to do so except in the last extremity.

The Roman Catholics are building a large and splendid church, somewhat after the model of the great Evangelical cathedral. The walls are raised as high as the eaves, but the work is for the present suspended for want of funds.

For the Boston Recorder.

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day, the man quietly pursuing his avocation of making shoes, and the woman attending to her household.

The soldiers usually stationed here are now sent away to the Kaffir war. One thing that most strikes the attention of an American is the great number of old commons placed at the corners of the streets as curb stones, and as posts for enclosures around the public grounds and buildings. Such a disposal of them is certainly very foreign from the purpose for which they were intended, but vastly more in accordance with the spirit of the gospel and the dictates of christian love.

It is now winter here, but the weather is very mild and pleasant, much like what you have in New England about the latter end of May. Vegetables are growing in the gardens, some oranges are still hanging on the trees, and the fields, (what few there are) are much more beautiful now than in summer, when vegetation is pushed up by the severe heat and drought. This is a land rich in treasures for the botanist and geologist. It is a land rich in minerals, and the soil is very good, better than ever before, except during a revival; and no funds can be found in regard to education. But we have had a revival during the quarter. We have nothing of a more pleasant character, to report, than that one or two members of the church who have been in a very cold and lukewarm state, are now greatly revived, and are now in an interesting state of mind. Others are beginning to feel that they ought to find more deeply than they do. Some of them are more than usually earnest in praying for the Holy Spirit; and generally, there seems to be a growing sense of unchristianity, and a deeper feeling of the need of more piety. There is evidently more of the spirit of prayer in the church. And we hope and pray that in this way God will prepare us all for a blessing.

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The great cardinal doctrines of grace were presented; the claims of God's law were pressed; Christ was made known to the only hope; and the simple dependence upon the renewing influence of the Holy Spirit held up as a powerful inducement to pure and holy living. Special appeals in visiting 60 houses in town, were greatly blessed. With such efforts the Holy Spirit, in his infinite mercy, was pleased to co-operate, and through his renewing grace many, as we trust, were born again.

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New-York.

CURRENT CONFERENCE OF THE RECORDERS.
Episcopal Convention—Fair of the American Anti-Slavery Society—The Great Western.

NEW YORK CITY, Oct. 3, 1846.

MESSRS. EDITORS.—The annual convention of the Episcopal church in this diocese is now in session. The meeting promises to be an exciting one, as the friends of Bishop Onderdonk are determined to obtain a decision from the convention, giving him his salary out of the episcopal fund, which was established in 1787, and has been half a century accumulating. The opponents of the measure contend that this is a sacred deposit of the benevolence of the church, which the convention have no right to touch for such an object. But from the character and disposition of a majority of the clergy in this diocese, it is inferred that the motion to pay the salary will pass, and that the opposing party, seeing opposition useless, will make a feeble resistance.

Preparation have been making on a large scale for the great fair of the American Institute, which opens on Monday at Castle Garden. The usual place of exhibition, Niblo's Garden, has a desolate field of blackened ruins. A large area on the great thoroughfare, where the grand hotel once stood, is yet standing, and the fallen walls attest the eye and attention of every one who passes through the city. For some time it has been in debate whether a church or theater shall occupy the site—a church, however, it is now said to be built by Rev. C. Van Rensselaer.

But that is still the centre of the city, Castle Garden is altogether the most eligible spot for the fair; and it will probably be found that the cool air and the delightful view down the bay will attract as many visitors to the place as the distance will deter.

The greater part of the last year has been given to the study of our earthly relations for the salvation of men, and the most important features of our present dispensation will be the removal of the world from its present condition, with a view to its final restoration to a state of innocence and happiness. This is the account of the great following resolution, which was adopted in our annual meeting held on Oct. 20th, 1846, and contains the parts of the last year's

